years, that at the time of renewal he was bound to tender *Polichezhuthavakasam* to the *Jenmi*, and that the *Jenmi* was entitled to evict the *Kudiyan* from the land in case he failed to pay *Michavaram* or *Polichezhuthavakasam*, or did not properly cultivate the *Jenmom* land, or did not pay the *Kanom* demanded by the *Jenmi*. These and other similar rights, which many high authorities agreed the *Jenmies* possessed in their own right, were curtailed for the first time in Travancore by the Proclamation of 1042. For one thing this Proclamation laid down that the *Jenmies* were not entitled to evict their *Kudiyans* so long as the latter paid *Michavaram* and other customary dues without default. *Kudiyans* were also permitted by the Proclamation to deposit in courts the amount of the *Michavaram*, *Polichezhuthavakasom etc.*, which the *Jenmies* left in arrears with them. The rights of the *Jenmies* suffered further under the Regulation of 1071. If any amendments were to be brought about in this Regulation, it should not be by means of a Regulation passed by the Legislative Council. The greater majority of the members of the Council were *Kudiyans* from whom the *Jenmies* could by no means expect a square deal. The best way to amend the Regulation would be to form a committee consisting of the Dewan, the Chief Justice and the Land-Revenue Commissioner, for this committee to hear the views of an equal number of representatives taken from among the *Jenmies* and the *Kudiyans*, and for the committee to draft a bill which should be promulgated by H. H. the Maha Rani Regent direct.

DEWAN'S REPLY: Mr. Narayanaru Krishnaru, I do not think you need be alarmed that the *Jenmies* will not receive just and fair treatment at the hands of the Council, and equally you need not be alarmed that the Government will permit unjust or unfair treatment to any section or community of the State.

In regard to the Jenmi Kudiyan Bill, to which your representation mainly relates, I would earnestly suggest to you to wait and see how things develop at the Conference that we are going to hold shortly, at which we are going to have two Jenmies and two Kudiyans and which will be presided over by myself. We may be able to discover the rights and disabilities of both parties at this Conference. Afterwards it should be easy to frame a bill which will be acceptable alike to the Jenmies and to the Kudiyans.

The Member then emphasised that the Jenmies would not get justice at the Conference or in the Council.

DEWAN: I do not think you are justified in anticipating this.

150. Need for removing the inequalities of Cotholic Christians in the public service.

MR. CHERIYATHU CHERIYATHU (*Member, Meenachil taluk, Group II*) said that the Catholic community was one of the biggest communities in the State. In point of mate rial prosperity and

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educational advancement, they were not behind any other community. Time was when the Catholics were backward in education. In those days they never clamoured for appointments in the public service. But now there were many qualified men among them. They were not, however, receiving adequate representation in the public service. Catholics never wanted that they should be given any special consideration in supersession of the legitimate claims of other communities. They only wanted that their rights should be duly recognised. They did not also want that Government should give the go-by to efficiencey merely for the sake of communal representation. Their request was only that without prejudice to efficiency, they should be duly entertained in departments where they were not properly represented and that this should be done by giving them precedence when new vacancies arose in such departments.

DEWAN'S REPLY.: Mr. Cheriyathu Cheriyathu, I need add very little to what I said in reply to a similar representation at the 23rd session of this Assembly. All that I need add is, that complete and unqualified equality of opportunity is possessed by your community in respect of public service in Travancore.

151. Catholics and the Public Service.

MR. KURUVILA CHANDAPILLAI (*Member, Changanachery taluk, Group II*) said that in respect of numerical strength, educational advancement and material prosperity, the Catholic community held an important place among the various communities in Travancore. But in the matter of appointments in the public service this community was suffering many hardships. As a result of their sustained agitation Government had recognised of late the principle of communal representation in the public service and they had further recognised the Roman Catholics as a separate entity among the Christians themselves. But this kind of theoretical recognition of the rights of communities for representation in the public service and of the Roman Catholics for separate representation as a community did not in itself carry matters far. The theory should be brought into practice to the fullest extent. In the case of the Roman Catholics, however, this was not so. In the Land Revenue Department, for instance, not even 1 per cent of the total of 2100 appointments was filled by Roman Catholics. The same was true of the Judicial Department and the Medical Department. In the Judicial Department there were but 10 or 20 Roman Catholic officers, although the total number of appointments in the Department was close on 2400. In the Medical Department there were 140 major appointments, of which not more than 9 were held by Roman Catholics. In the Excise Department there were about 86 appointments carrying a pay of above Rs. 50, of which barely two went to the share of the Roman Catholics. In the Public Works Department there were above 100 high appointments, and of these there were only 3 held by Roman Catholics, while Brahmins held no fewer than 56. In the Registration Department there were 103 high appointments, of which 5 alone

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